We all live downstream of history and upstream of the future.

CURRENTS HISTORY

WINTER 2006

Coal Mining and HUMAN LIVES

by Michele A. Welch

When Raymond Allridge's obituary appeared in the *Emery County Progress* on November 10, 1933, it was listed on page one of the local Ferron news section, but included only one sentence: "Funeral services were held Wednesday for Raymond Allridge, 35, who was instantly killed last Friday, in the mine at Consumers." The rest of the details—mostly the names of people who had attended the funeral from out of town—were on an inside page.

Why is it that the death of a young father with seven children seemed so insignificant that it was squeezed between the weather report and the announcement of a Daughters of Utah Pioneers meeting? It wasn't that Raymond wasn't important to his family and friends. He was well-liked and had a large funeral.

The fact is, in the early part of the 20th century, mining was such a dangerous occupation that accidents and death were common occurrences. Individual loss of life was often treated without fanfare in the local newspapers, and lives like that of Raymond Alldridge were often quickly forgotten.

Pearl and Raymond Allridge had five daughters when the Depression hit in 1929. They worked hard on their little farm in Ferron, Utah, to provide for their growing family. Raymond would rise early each morning, eat a hot breakfast of biscuits, eggs, and hot cereal prepared by Pearl, and then leave to do the farm work alone. The older daughters sometimes helped herd the cows, irrigate, tromp hay, and ride the horse to do cultivating, but only if they weren't in school.

During this time, wages were low and unemployment was high. Raymond preferred to be at home farming, but he often had to work out of town feeding cattle, constructing roads, or shearing sheep in Montana. Part-time work in the local coal mines lured farmers like Raymond with the promise of financial security—closer to home.

story continued on page 2

Above: *Coal miners at the Columbia Coal Co., Carbon County; not dated.* **On the cover:** *Coal miner Joseph Romero with his daughter Josephina, in Sunnyside, Utah.*

INSIDE

CURRENTS is a quarterly publication of State History. Send letters, inquiries, submissions, and calendar items to Kristen Rogers, editor, at 801/533-3542 or krogers@utah.gov. Address Utah State Historical Society membership inquiries to Kent Powell at 801/533-3520 or kpowell@utah.gov.

Mining and Human Lives, continued

Miners in the Carbon County mines were a unique combination of unskilled and skilled workers from many parts of the world. They might be experienced coal miners from Wales, Mormon farmers like Raymond, or young immigrants from southeastern Europe. Greek, Italian, African American, Japanese, and Chinese worked in the mine camps. However, in mining, the constant threat of death or serious injury was no respecter of persons.

Raymond Allridge.

By 1933, the Depression had deepened, affecting the coal industry. But when the National Coal Mine began getting orders in the early fall, Raymond got a job there along with his brother-in-law, Ray Jensen. The mine camp of Consumers had become a good-sized town with apartment houses, a store, service stations, a post office, and homes with well-kept fences and gardens. Raymond's sister Oral lived in Consumers with her husband, and they allowed Raymond to live in their washhouse during the week. Each weekend he traveled about 57 miles home to his family, who in great excitement watched out the window for his car coming up the road. Then they all ran out to meet him.

The money from working in the mine allowed Raymond and Pearl to improve the house. Raymond brought home two new linoleum rugs, a used leather couch for the living room, and always treats for the children.

By then, the family had grown to include seven children. Raymond had given up the hope of having a son, but in 1930 Lee, my father, was born on the kitchen table—at a whopping 12+ pounds, a weight that Pearl attributed to the hog they had killed and eaten that winter. Another son, Keith, was born after Raymond began working in the mine.

On Friday, November 3, 1933, when Keith was four weeks old, Pearl was making bread, something she did at least three times a week. Cars didn't come up the road very often, so when they did, everyone went outside to see who it was. When the Greenhalghs' car with Grandmother Allridge inside drove up, Pearl and all the children went out to meet it. Since the Greenhalghs were the only family in town with a telephone, it was obvious that something was very wrong.

When she learned of Raymond's death, Pearl collapsed to the ground.

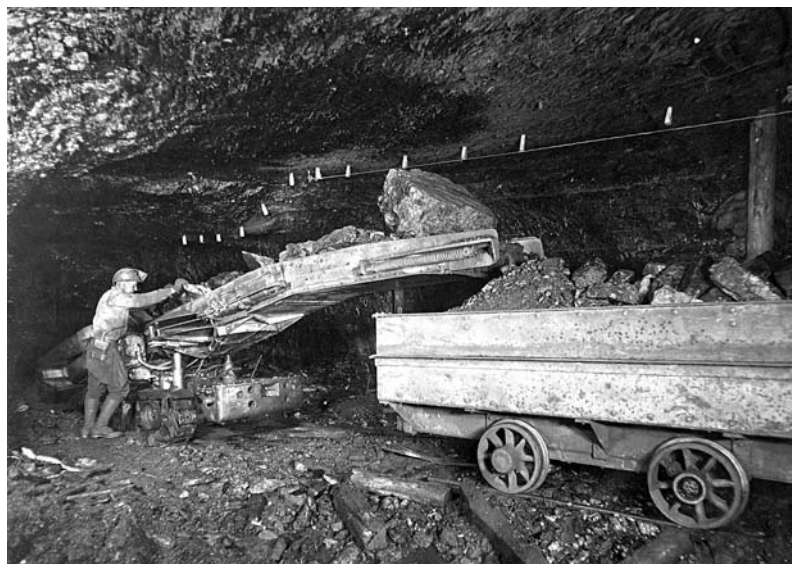
When Raymond's mother told the family that he had been killed in the mine, Pearl collapsed to the ground. Raymond had been working in the mine between two other men when a large rock fell and struck his head, killing him instantly.

Pearl and her family a few years after Raymond's death. Pearl is third from right.

In 1930, 1,517 people were killed in mining accidents in the United States. Roof falls or falling objects were responsible for about 50 percent of all underground deaths. Even the smallest object falling down a deep shaft became a potential source of tragedy. One story tells of a rat that fell 2,000 feet, struck a miner, and killed him instantly. Other accidents involved hauling, fires, explosives, falls, and electrocutions. Experienced miners, sometimes overconfident and careless, were more likely than new workers to be hurt.

The tragedy of Raymond Allridge's death took a toll on the family, which struggled terribly. Pearl began working as a "wet nurse" for a local doctor, helping care for new mothers and babies while the older girls took care of baby Keith and my father, who was three years old. Pearl received a meager $64 per month for the next six years, most likely from the State Workmen's Compensation, which provided families with 50 percent of the weekly wage at the time of death. For the family, this was the only means of government support, since Social Security began a year after Raymond's death. Pearl also sold the team of horses, harnesses, and wagon to raise money. She would live as a widow for the next 57 years and watch the births of 37 grandchildren who would never know their grandfather.

The family, though happy, was very poor. At one point in my father's life he was sent to live with a childless aunt and uncle, because his own family couldn't afford to feed him. Later, he and his brother Keith both joined the Navy and sent money home to their mother. In the Navy other men complained about the food, but he told us it was the best food he ever ate.



A miner works a coal loader for the Aberdeen Mine Co., Carbon County.

In the expansive research of how life in Utah was shaped, the stories of Raymond Allridge and other men lost in mining accidents help us understand and appreciate the sacrifices made by regular, everyday people who struggled to provide for their families. Though in the sparse newspaper accounts these men seemed to be quickly forgotten, their deaths had profound impact on their families—and their stories help us understand the full story of the development of Utah and the West.

Michele Welch is a candidate for an MA in American Studies at Utah State University. She is working on a project recognizing significant Utah women. See **www.utahwomenswalk.com**.

WHERE'S THAT?

Identify the historic building in the photo below and win a copy of *Utah's Historic Architecture 1847 – 1940: A Guide*, by Thomas Carter and Peter Goss. Send your response (one guess per contestant) to Where's That, 300 S. Rio Grande Street, Salt Lake City, UT 84101. Responses must be postmarked by January 15, 2006. A drawing will be held of the winners to determine who receives the book.

Answer to the last Where's That?

The historic structure shown in the Fall 2006 Where's That? is the Nielson Gristmill, located just southeast of Bicknell in Wayne County. Recently rehabilitated with repairs to the roof, east wall, and foundation by Montell Seely and other volunteers, the gristmill was originally constructed in 1890 for Hans Peter Nielson, a miller, by Niels Hansen, a carpenter by trade; both were immigrants from Denmark.

Thank you all for the wonderful responses and personal anecdotes regarding the gristmill. Once again, we had many respondents, and the following contestants correctly identified the building: Evelyn Marvidikis, Monroe; Joyce Petersen, SLC; Nola Ferrando, SLC; Margery Bitter, SLC; Edward Cooper, South Weber; Kathleen Knight, Teasdale; Mark Hemline, Gunnison; Beulah Hafen, St. George; Dale Gurley, Cedar City; Janell Beagley, Castle Dale; Kathryn Seely, Castle Dale; LeAnne Seely, Castle Dale; Montell Seely, Castle Dale; and Ward Armstrong, Ogden. Kathleen Knight was selected in the drawing to receive a copy of *Utah's Historic Architecture 1847-1940: A Guide*.

Historic Preservation:

More powerful than you might think

Here are some of the fruits of historic preservation:

Homeowners who gain newfound pride in their neighborhood after it has been named a national Historic District.

Arts lovers attending a concert, play, or dance in a beautifully preserved historic building.

Strollers on a Utah main street enjoying an exquisite 1880s building after the 1960s aluminum façade that once smothered it is removed.

Low-income families enjoying light-filled, historic apartment buildings.

People working and dining in striking former warehouses and industrial buildings.

Tourists seeking and finding cultural connections in historic buildings and communities.

Worshippers attending services in cherished historic church buildings.

In these ways and many others, old buildings immeasurably enrich the lives of Utahns and visitors.

Yet there is one powerful aspect of historic preservation that you *can* measure: its economic effect. Sixteen states have undertaken major studies of how historic preservation affects the economy, and the results are startling, even to preservation advocates. The analyses have major implications for political leaders, businesspeople, planners, developers, homeowners, investors, and more.

Here are some of the findings that the studies repeatedly showed:

Historic designation has a "positive and substantial impact" on **property values**, both in the short run and the long run.[1] Compared with similar neighborhoods that aren't official historic districts, historic district properties tend to appreciate faster and maintain higher values. A developer in St. Petersburg, Florida, remarked that in areas outside the historic district a homebuyer could get "40 percent more house for the same price."

"Historic preservation is a useful **economic development** strategy.…[It] can help re-use public infrastructure, maintain a sense of community and place, and support locally owned businesses, thus keeping downtown investment dollars within the community."[2]

Historic preservation creates tens of thousands of **jobs** in manufacturing, retail, services, and construction. However, because there are different ways to calculate the number of jobs created, the studies varied widely in their estimates.

Historic preservation is a primary vehicle for **heritage tourism**, and heritage tourists spend billions of dollars annually.

Historic preservation **revitalizes downtowns** and main streets, and it creates a more solid "sense of place" in communities.

The studies abound in specific examples of how historic preservation has made an economic difference in communities and in each state as a whole.

The New York study sums it up aptly:

The preservation of New York's historic resources, the places in which New Yorkers live, work, and play, should be a central goal for all who seek a healthy economy for the state. Historic preservation means thriving Main Streets, good places to do business, and attractive housing for people in all walks of life. It is a proven way of attracting tourists, cultural visitors, and film companies.

Historic preservation is a lasting form of community development, and it motivates locals to put down roots.… [It] invests in the best of New York State's past for the benefit of present and future generations.

You can substitute "Utah" for "New York" in that quote—and it still applies. Although Utah hasn't yet done a formal study, the Utah experience is clear: communities that save their historic resources have a special advantage—they attract tourists, businesses, and investment. What's more, they attract the movers, shakers, and creators who love unique, interesting places.

To see the complete studies on the economic benefits of historic preservation, visit the website of the National Conference of State Historic Preservation Officers at **ncshpo.org**.

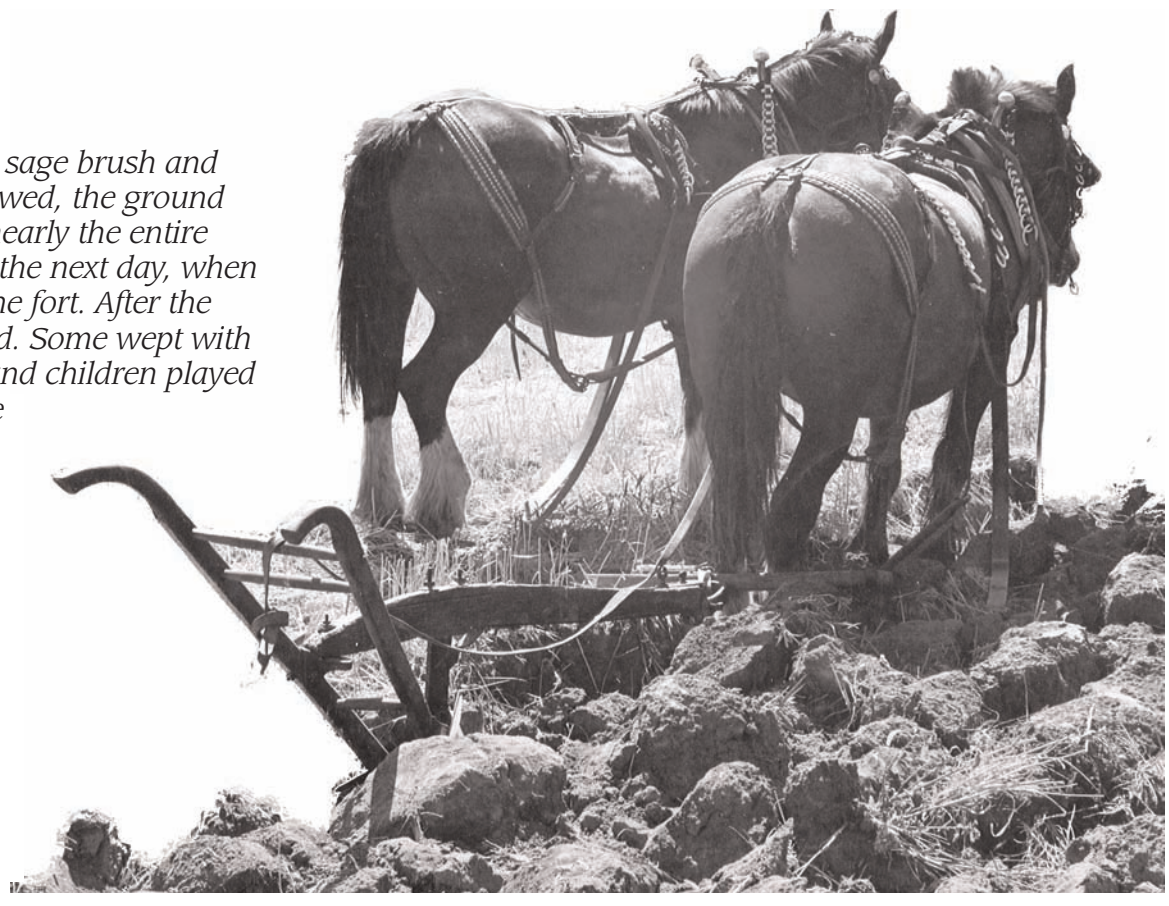
[1] From the Alabama study
[2] From the Colorado study

Christmas 1847

"We worked as usual. The men gathered sage brush and some ploughed, for though it had snowed, the ground was still soft and ploughs were used nearly the entire day. But the day was really celebrated on Sunday, the next day, when we gathered around the flagpole in the center of the fort. After the meeting there was general handshaking all around. Some wept with joy in contemplating the good times before them and children played in the enclosure and around a large sagebrush fire at night where we gathered and sang.

"We had boiled rabbit for dinner for father had shot some rabbits and it was a feast we had. All had enough to eat that day. In a sense of perfect peace and good will I never had a happier Christmas in my life."

Quoted in "Peace on Earth, Good Will Toward Men: Utah's First Christmas," by Harold H. Jenson, manuscript at the Utah History Research Center



Urban Pioneers

Utah's folk music revival artists will revisit the Sixties by Polly Stewart

In January 2007, artists showcased in a recent issue of the *Utah Historical Quarterly** will perform a unique folk music concert. The concert, cosponsored by State History, will be headlined by the well-known storyteller-singers Rosalie Sorrels and U. Utah (Bruce) Phillips.

Sorrels and Phillips are "urban pioneers," because they were in the vanguard of the home-grown version of the urban folk music revival that swept the nation during the 1960s. In the late 1950s in Salt Lake City, both Sorrels and Phillips began experimenting with the repertoires and performance styles that became the hallmarks of their professional careers after they left Utah in the late 1960s.

They will be joined on the stage by the equally well-known Utah folklorist and performer Hal Cannon, who as a boy in Salt Lake City in the early 1960s took guitar lessons from both Sorrels and Phillips. In the process, he gained not only a repertoire and musical technique but also an aesthetic that has informed his later professional work.

Polly and the Valley Boys (Dave Roylance, Bruce Phillips, and Polly Stewart) on stage at the National Old-Time Fiddle Contest in Weiser, Idaho, in 1965.

Cannon, Heather Stewart Dorrell, and Brent Bradford were high school sophomores in Spring 1964 when they initiated a popular folk music club movement in Salt Lake City's high schools. Bradford is still leader of the Stormy Mountain Boys, a bluegrass band he formed with Cannon and others, which (using different personnel) performs to this day at bluegrass festivals throughout the West.

A scholar-singer who entered the scene in 1964 was Barre Toelken, today an emeritus professor of folkore at Utah State University.

Several of the artists who will perform in the January 24 concert joined the urban folk music revival early and played bluegrass and other types of traditional music during the years of the revival's greatest popularity in Salt Lake. Banjoist Mac Magleby, vocalist/guitarist/mandolinist Bruce W. Cummings, dobroist Peter Netka, banjoist-guitarist Dave Roylance, and vocalist-autoharpist Polly Stewart performed solo and also teamed up from time to time to create local groups of varying longevity.

The concert will be the only time these artists of the 1960s urban folk music revival are likely to perform on the same stage. Cosponsors of the event include State History, the Folklore Society of Utah, and the Intermountain Acoustic Music Association. For ticket information, visit **iamaweb.org** and click on "Events," or call (801) 842-2306.

WHEN AND WHERE
Wednesday, January 24, 7:30 p.m. at Highland High Auditorium (2100 South and 1700 East, Salt Lake City)

* Polly Stewart: "Urban Pioneers: The Folk-Music Revival in Utah, 1969-1966," *Utah Historical Quarterly,* Summer 2006.

Urban pioneer Polly Stewart is organizing the concert.

20 Years of Four Corners history

by Janet Wilcox

20 years ago, a group of dreamers set out to keep local history alive. How did they do it?

Blue Mountain Shadows first began as a dream in 1985. The dreamers were LaVerne Tate (first chair of the San Juan County Historical Commission), Bob McPherson (history professor at the College of Eastern Utah/San Juan Center), and I (an English teacher at San Juan High School).

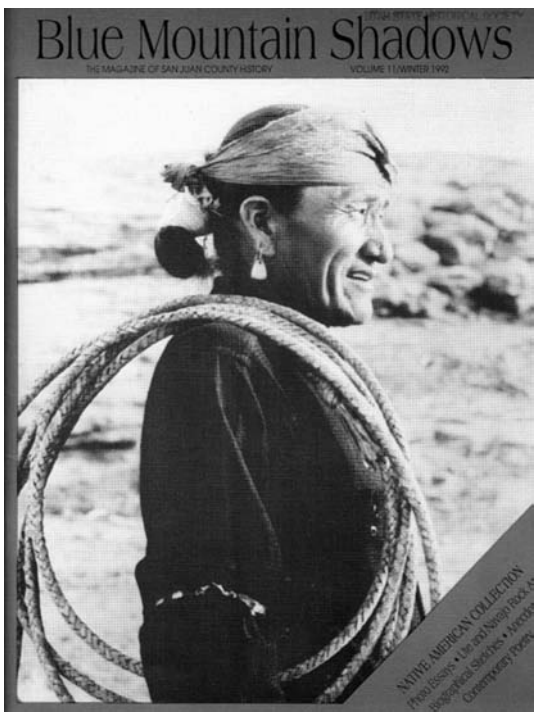
We had decided to publish a magazine of history and folklore from the Four Corners area. We had the dream, the ambition, and lots of ideas that needed researching and writing. What we didn't have was money! I contacted Delmont Oswald at the Utah Humanities Council, who was enthusiastic. UHC ultimately gave us a grant to conduct a large oral history project.

The next year, on June 6, 1986, six high school students and two adults met with three advisors to train for the *Blue Mountain Shadows* oral history project. Each person had his or her own reasons for being there. For some, this project was a summer job or a chance to earn English credit.

That morning, each researcher received an assignment, such as the CCC camps, Mexico Mormons, pioneer entertainment, bootlegging, remedies, Ute culture, law enforcement, the Anasazi, or the influenza epidemic. Secretly, most of the staff wanted to research bootlegging, but as they began work on their own subjects, they became deeply interested.

That summer, the group conducted more than 60 oral interviews. Their work filled the first three issues of *Blue Mountain Shadows*; the first one came off the press in the fall of 1987.

Since then, we have published 35 magazines and a 50-year history of San Juan High School. We have sponsored dozens of historical lectures; organized seven folk festivals; created a web site; produced three DVDs; collected oral histories of WWII and Cottonwood Mining; organized the indexing and partial translating of 70 Navajo interviews; and conducted interviews and collected more than 350 documents related to historic road use in San Juan County. Hundreds of people worked with *BMS* to make these projects possible. Without dedicated, civic-minded people to help, such endeavors wouldn't happen.



Funding has also been critical to our success. The Utah Humanities Council has awarded grants many times. Clyde Harvey, the Charles Redd Foundation, Utah Arts Council, Bureau of Land Management, Edge of the Cedars Museum, Recapture Metals, San Juan County, and State History have also awarded grants. We especially appreciate funding support from the San Juan County Commissioners, which often made the difference between ending the magazine or moving ahead.

Despite our many activities, the magazine continues to be our main focus. Twenty years ago, we thought we might produce 10-12 issues of *Blue Mountain Shadows,* but ideas keep materializing, and so do writers and editors.

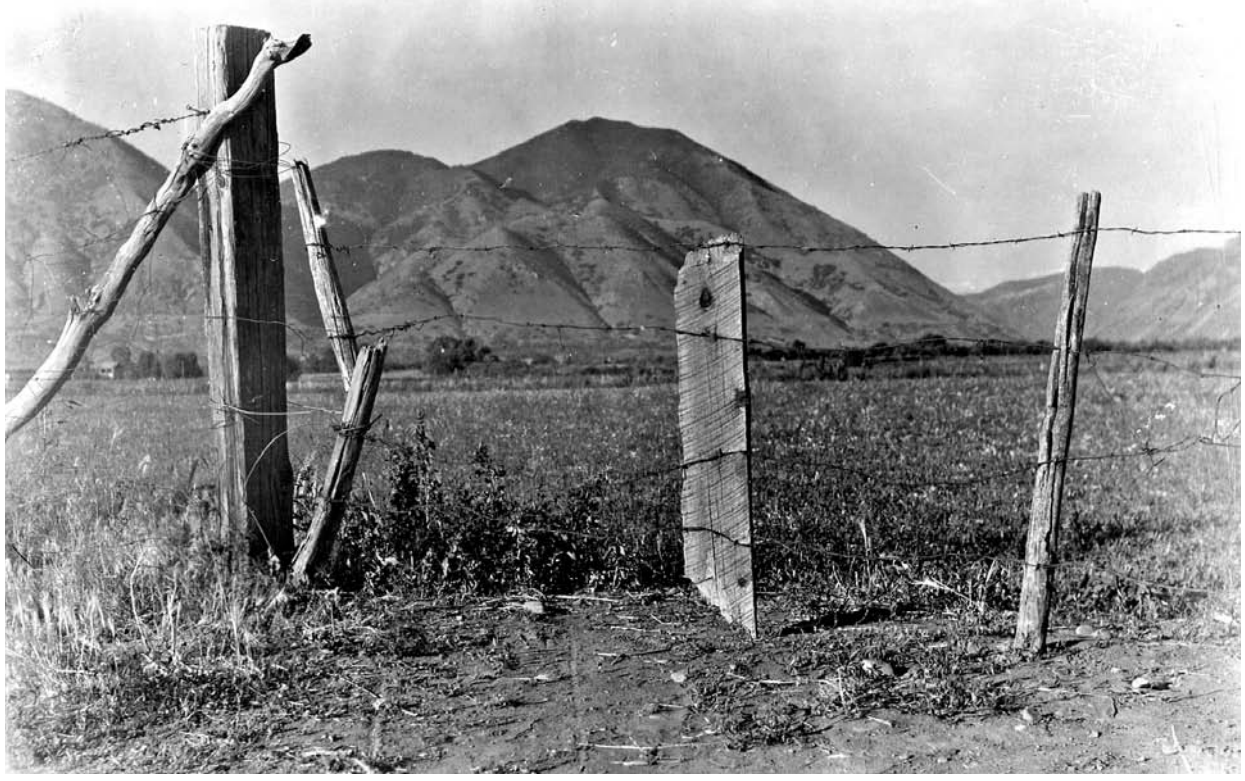
From the very beginning, many people have expressed appreciation for what we're doing—especially for publishing history that few people know about. It is always a wonderful surprise to discover loyal fans who don't even have family roots in San Juan but who love the area and the magazine about it. Of course, there are also those who don't think we quite got it right, and we always encourage them to write their version.

Together with the support of loyal readers and donors, we have managed to remain solvent, pay the bills, and keep putting out a much-loved magazine. We appreciate your encouragement, ideas, and support. Find out more at **bluemountainshadows.org** or call (435) 678-2851.

Janet Wilcox has been managing editor, grant writer, and project coordinator for *Blue Mountain Shadows* for 20 years. She is now stepping down in hopes of finding time for her own family history projects. A search is on for a new managing editor.

OF GOATS & HYPOTHETICAL FENCES

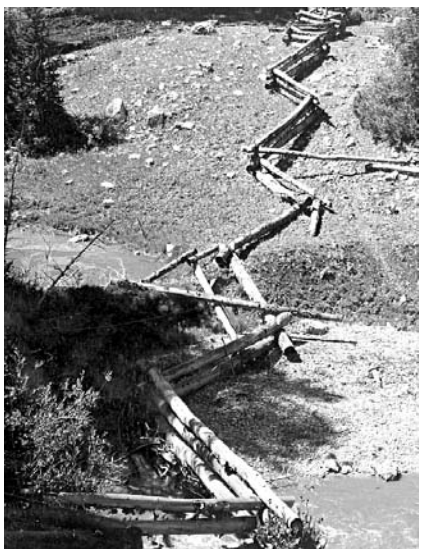
by Brandon Johnson



A typical barbed wire fence and gate used to enclose pastures.

In 1930, a herd of goats and a hypothetical fence found their way into the chambers of the Utah Supreme Court as part of a legal dispute between Bountiful City and Frank De Luca. De Luca owned a sizeable plot of land along the foothills east of Bountiful, which he bought in 1918 from the Deseret Livestock Company. The land was rough and hilly, hollowed out by creek beds, gullies, and washes and dotted with brush and a few scrubby trees. De Luca decided to graze goats on it. At any one time, he had between 300 and 500 animals roving across his land.

The only source of water on the land was Stone Creek. Believing he had common-law rights to the creek's water, De Luca let the goats drink from it. In Utah, however, there are no such "riparian" or common-law rights to water. Instead, water is treated like public land: the "people" own it in common, but the state can sell or lease rights to it. Technically, 1/4 of Stone Creek's water belonged to the City of Bountiful. So city administrators built an open intake on the creek—in the middle of Frank De Luca's land—in order to siphon the municipal water into a pipe.



A worm fence snakes across the land in Sanpete County.

However, as long as the goats polluted the stream with their droppings, the city faced a serious challenge to keeping the water supply pure. In order to prevent this, the city passed an ordinance prohibiting anyone from letting animals drink from or run loose within 300 feet of the creek above the city's intake. No doubt the officials thought De Luca would submit to the law by putting up a fence, but he did not.

In response, the city sent a handful of agents to hide out around the public intake and watch the goats for violations. When the animals wandered near the intake, they caught the intruders' scent and bolted upstream, where they walked around in the creek. The investigators then collected water that was swimming with bacteria.

With this evidence in hand, the city pressed charges against De Luca. The case came up in Second District Court, where Judge George S. Barker ruled against the goat owner.

Undaunted, De Luca appealed his case to the Utah Supreme Court. For the goatherd, the city ordinance amounted to an unconstitutional, uncompensated seizure of his land, without legal due process. The law not only deprived him of the use of his land near the creek, but it also made it impossible for him to use the rest of his property for grazing, because he would have no place to water his goats. The city officials, on the other hand, felt they had made a justifiable move to protect the public's health.

In the end, the Supreme Court overturned the lower court and sided with De Luca and his goats. Why, the justices wondered, did the city choose to build their intake so far down the creek that almost any grazing by De Luca's goats would foul its waters? According to the court, the city would have incurred only a "small additional expense" to build the intake higher up the creek, before it crossed De Luca's land. Or they simply could have paid De Luca a fair price for his land.

It is true, the justices stated, that landowners could not use their property to injure other people's health (precisely the case Bountiful was making against De Luca), but cities and towns also could not use their power to take away the rights of citizens to use their property in reasonable and legal ways. The city's decree would have forced the De Luca family to build a fence, at their own expense, just to keep their animals from wandering within the 300-foot "no-goat" zone.

A few questions to consider:

What are the fences in your memory?

What did they do?

What did they mean?

What was your relationship to them?

What are the fences in your life now?

Fences are symbols of security, ownership, privacy, order, and self-sufficiency.

Land and water, the two most prized resources in the American West, dominate the tale of Frank De Luca's goats, Stone Creek, the public intake, and the Utah Supreme Court. However, it is the hypothetical fence—a few posts and some strung wire—that ends up at the center of the case. Bountiful's city administrators saw a barbed-wire fence as the best solution to the entire legal morass, but the court saw it differently, reasoning that any use of the city's "police power" to make De Luca build the fence would have robbed him of the fair use of his or her property.

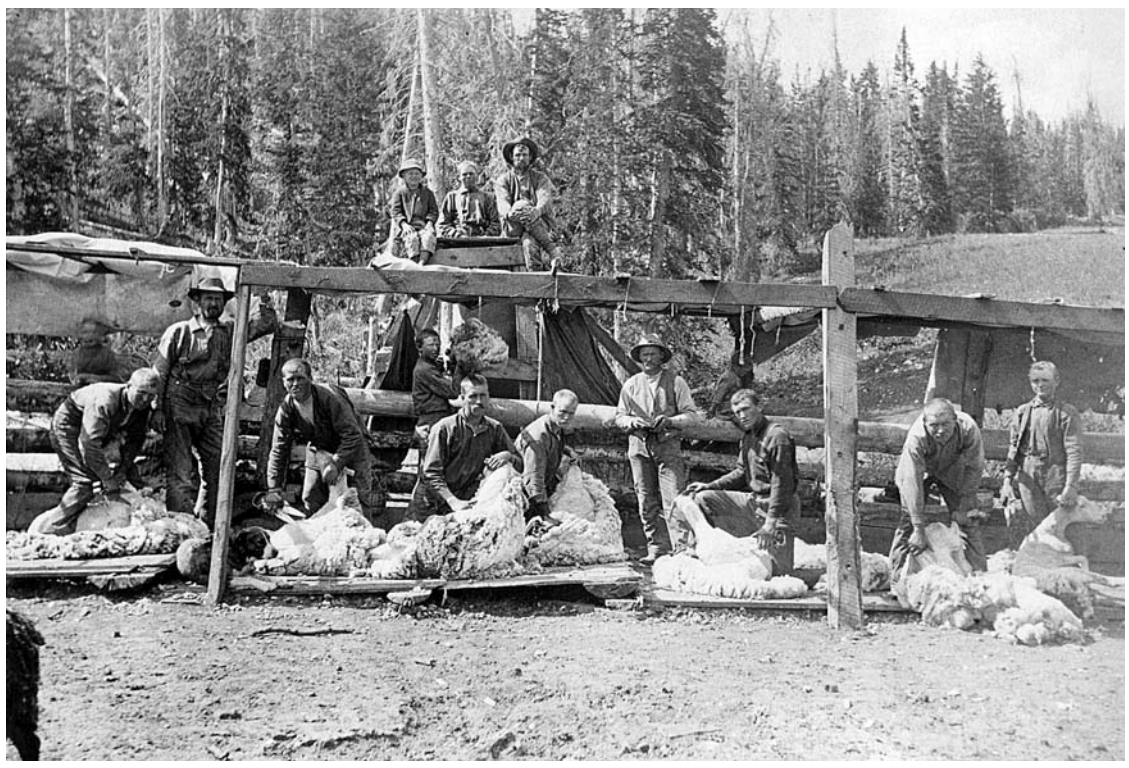
In the 1800s the powerful concept of a "fence" was mostly foreign to the nomadic native inhabitants of what is now Utah, but not to the white settlers who colonized the region. To the settlers, fences were symbols and arbiters of security, ownership, privacy, order, and self-sufficiency. Almost from the moment they arrived in the Great Basin, settlers began to dig post holes.

Their roots in the eastern United States and Europe would have prompted them to build wooden fences, and where wood was plentiful they did just that. For example, worm fences, which many folklorists believe originated in early Virginia, still zigzag the slopes of Utah's mountains and high plateaus.

In places where wood was scarce, however, a different material was needed. Ranchers and farmers turned to wire as a solution. They were aided by the growing industrialization of wire production in the late 1800s. Earlier in the century, ranchers and farmers had experimented with iron wire but abandoned it because it could not withstand harsh weather. That problem was solved in the 1850s when Henry Bessemer, a British engineer, invented a new process for making rust-resistant steel. Two decades later, in 1874, Joseph Glidden of Illinois received the first patent on barbed wire, adding a new twist to wire fencing that is still visible across rural Utah today. Wire, however, could be expensive; according to an 1871 report by the U.S. Commissioner of Agriculture, farmers moving West found they could end up spending thousands of dollars—money they generally did not have—just to fence in their land. As a result, fences sometimes weren't built at all, a decision that often led to conflicts.

—story continued on page 9

FENCES



Counter-clockwise from top:

Branding corral enclosed by a haphazardly laid cedar pole fence. Arthur Ekker and Hazel Ekker work their cows at a fall roundup on the San Rafael Desert.

A "rip-gut" fence—which could be made on the cheap from old imperfect wood. The poles are interlocked in a way that they stand strong against wind and cows.

A "stake and rider" fence (essentially the same construction as the rip-gut in the photo above, just more carefully made) in the Boulder area.

Sheep and shearers within a shearing pen near Manti.

A desert fence photographed by "Doc" Inglesby.

A pole corral fence.

The dictionary definition of a fence is a *freestanding structure designed to restrict movement across a boundary.* Fences have been around for many years—thousands of years, in fact. Fences tell stories. They can be quite striking or quite dilapidated. In cities, they frame small lots and apartment buildings with chain link, wrought iron, or wooden pickets. In rural areas, wood or barbed wire fences mark the boundaries of fields and corrals.

Fences can serve several purposes, to keep livestock in or predators out, to provide privacy, to prevent trespass or theft, to keep children and pets from wandering, or to enhance appearance.

A well-maintained fence may symbolize wealth: *This is private property, so keep out unless you have permission.* Long fences enclosing rangeland or fields are also intimidating, implying closed access to large areas. Whether we like it or not, fences are part of our landscape, forming barriers both physical and psychological.

They can cause arguments between neighbors or "make good neighbors," as Robert Frost wrote. Fences are about "inclusion and exclusion; who is in and who is out." While they are visual reminders of ownership and property, they can communicate much more; they are "declarations of identity, of them and us."*

These photos focus on Utah's wooden fences. Post and rail, picket, panel, basket-weave, rip-gut, split rail, stake and rider, and worm fences are all varieties of wood fences.

—Susan Whetstone, State History photo curator

*"Straddling the Fences," by Denise Flaim, Newsday.com, 6/21/2005; accessed September 2006. Photos from State History collections.

A makeshift fence at the John C. Sharp residence, Vernon (Tooele Co). Scholar Richard Francaviglia has called fences like this, cobbled together from available materials, "Mormon fences."

This page, counter-clockwise:

Max, Emily, and baby Emma Davidson at their neat wooden fence and1890-built home at 653 21st Street, Ogden.

The W. E. Smedley home at 671 E. South Temple, SLC, and its distinctive, complementary fence.

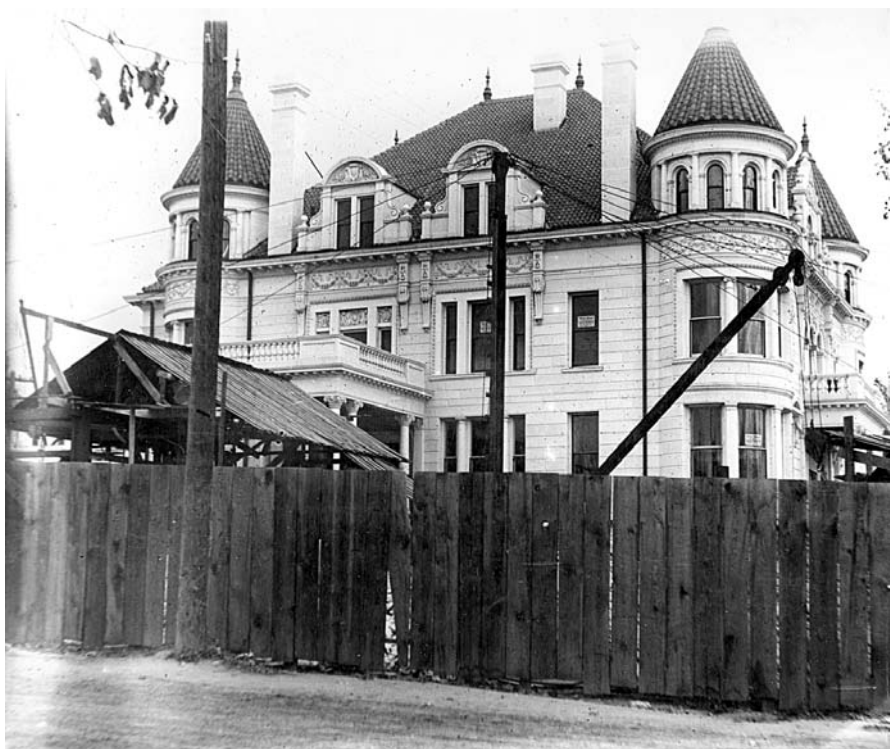
A picket fence surrounding the Jacob and Susa Gates home in St. George, 1880, originally Erastus Snow's home.

A family poses behind their board fence; location unknown.

A construction fence at the new Thomas Kearns mansion (now the Utah governor's mansion) on South Temple, SLC. The photo was taken in 1901.

The Green residence and a fence of slender pickets at 240 Iowa Ave., SLC, in 1908.

The Margaret Laub residence, an adobe house built in 1890 in St. George, surrounded by a make-do board fence.



NEWS AND NOTES

Annual awards honor history heroes

State History announced its annual award winners on Thursday night at the opening session of the Utah State Historical Society Annual Meeting. Seventeen individuals were honored:

William A. Wilson
Fellow of the Utah State Historical Society.

Susannah W. Nilsson
Outstanding Contribution to History Education, for her efforts in teaching about immigrant history and culture in Ephraim, Utah.

Lorna Grivit DeRuyter
Outstanding Contribution to Documentary Preservation, for the donation to State History of George Grivit's photograph collection. (photo not available)

Steve Holbrook
Outstanding Contribution to Documentary Preservation, for the donation to State History of papers documenting decades of social activism.

Wadman Corporation
Outstanding Achievement in Historic Preservation, for the renovation of the American Can Company buildings in Ogden.

Alyssa Revell & Chadwick Greenhalgh
Outstanding Contribution to Historic Preservation, for years of effort in behalf of historic preservation, particularly in Farmington, Utah.

Constantine Skedros
Outstanding Contribution to Utah History, for dedicated service in teaching and writing about the experiences of Greeks in Utah.

Mary Ann Kirk
Outstanding Contribution to Community History, for countless efforts to preserve and create community involvement in the history of Murray, Utah.

Ardis E. Parshall
Best scholarly article in *Utah Historical Quarterly*, for an article on an 1857 ambush.

Kylie Nielson Turley Best general interest article in *UHQ*, for an article on Kanab's all-woman town council.

Thomas O'Brien *UHQ* editors' choice award, for an article on the *USS Utah.* (photo not available)

Amanda Midgley Borneman Best college paper on women's history, for an article on women working in Manti's parachute factory.

Gregory A. Prince and Gary Topping Best article not in *UHQ*, for an article about the relationship between LDS president David O. McKay and Catholic bishop Duane Hunt.

Topping

Gregory A. Prince & William Robert Wright Best Utah history book, for *David O. McKay and the Rise of Modern Mormonism.*

Ronald O. Barney Best Utah documentary history book, for *The Mormon Vanguard Brigade of 1847: Norton Jacob's Record*.

Greg Walz
William MacKinnon award for professional development of a State History employee.

Those awards with stipends were funded by gifts from the families of Nick and Helen Papanikolas, Morris Rosenblatt, Nick Yengich, and Francis Armstrong Madsen; Charles Redd Center for Western Studies, Smith-Pettit Foundation, Suitter-Axland Foundation, William P. MacKinnon, Linda Thatcher, and Pat Scott.

USHS Fellows: A distinguished group

This year, the Utah State Historical Society named Dr. William A. Wilson as its latest Fellow. A Fellow, who is nominated by the public and approved by the Board of State History, must have a long and distinguished career in scholarly research and writing in topics that pertain to Utah's past. The current Fellows are: Thomas G. Alexander, James B. Allen, Maureen Ursenbach Beecher, Peter L. Goss, Brigham D. Madsen, William Mulder, Floyd A. O'Neil, Charles Peterson, Richard Sadler, and William A. Wilson.

Past Fellows include many scholarly giants, such as Leonard J. Arrington, Fawn M. Brodie, Juanita Brooks, Olive W. Burt, Eugene E. Campbell, C. Gregory Crampton, Everett L. Cooley, S. George Ellsworth, Austin E. Fife, LeRoy R. Hafen, Jesse D. Jennings, A. Karl Larson, Gustive O. Larson, Dean L. May, David E. Miller, Dale L. Morgan, Helen Z. Papanikolas, and Wallace Stegner.

A historic annual meeting

The Utah State Historical Society Annual Meeting, held last September, not only offered history; it made history. Thursday evening's speaker, David Bigler, spoke on the genesis of the Utah War. The next day, sessions on the Utah War and other topics drew a record-breaking crowd to the Salt Lake library. The afternoon sessions were in full swing when a pipe bomb went off on the third floor. The sessions were cut off as attendees evacuated the building.

Meanwhile, the Nifty Fifties event at the Rio Grande Depot was being threatened by a cold front that came in with high winds and rain. Organizer Lynette Lloyd resourcefully gathered some outdoor heaters, and a large crowd came to see 1950s art, design, and videos and hear the music. Governor Jon M. Huntsman Jr., First Lady Mary Kaye Huntsman, and their daughter Gracie were among those who attended. After the governor's remarks, Susan Rugh gave a high-energy presentation on 1950s tourism.

It was a very fine and historic annual meeting.

Thanks to our presenters, those who organized the event, and those who attended. Thanks also to our sponsors and partners: Chevron, Kennecott Utah Copper, Rio Grande Cafe, U of U Marriott Library, Utah Heritage Foundation, Charles S. Peterson, Suitter-Axland Foundation, Utah Arts Council, and State Archives.

Congratulations!

Heidi Ross, who teaches at East Elementary School, Tooele, is the state winner in the Gilder-Lehrman 2006 History Teacher of the Year contest. See **gilder-lehrman.org**

Bernice Maher Mooney, longtime archivist for the Salt Lake Catholic Diocese, received the Everett L. Cooley award from the Utah Manuscript Association for her service to archives. During her service at the diocese, from 1983–2001, Mooney accomplished much, including moving the Diocese archives from a card catalog to a computer-based system. She is the author of several articles and three books: *The Story of the Cathedral of the Madeleine, Salt Lake City, Utah; Salt of the Earth: The History of the Catholic Diocese of Salt Lake City, 1776-1987;* and, with Msgr. J. Terrence Fitzgerald, *Catholic Utah at the Turn of the Century, 1988-2002.*

State History and Wasatch Properties received a National Trust Honor Award for the impressive renovation of the First Security Building on 400 South and Main streets in Salt Lake City. The renovation became one of Utah's largest tax credit projects; State History advised Wasatch Properties on how to meet the requirements for receiving the tax credits. This award was one of only 15 given nationwide. Preservation specialist Chris Hansen and State Historic Preservation Officer Wilson Martin represented State History at the award presentation at the annual meeting of the National Trust for Historic Preservation in Pittsburgh.

Grants for historic preservation

The National Trust for Historic Preservation offers planning grants for historic preservation projects in Utah. Through a grant from the George S. and Dolores Doré Eccles Foundation and gifts from private donors, the National Trust's Utah Preservation Initiatives Fund provides small matching grants for planning, education, and consulting services to assist historic preservation projects across the state.

Grant amounts may range from $500 to $10,000 and require a one-to-one cash match. Local governments and nonprofit organizations with current 501(c)3 status may apply. Eligible projects include rehabilitation plans, feasibility studies, structural investigations, education programs, and workshops. Deadlines are October 1, February 1, and June 1. To receive a grant application or get more information, call 303/623-1504, or write **mpro@nthp.org**.

This publication has been partially funded with a matching-grant-in-aid from the National Park Service. However, the contents and opinions do not necessarily reflect the views or policies of the Department of the Interior, nor does the mention of trade names or commercial products constitute endorsement or recommendation by the Department of the Interior. Regulations of the U.S. Department of the Interior strictly prohibit unlawful discrimination on the basis of race, color, national origin, age, or handicap. Any person who believes he or she has been discriminated against in any program, activity, or facility operated by a recipient of federal assistance should contact: U.S. Department of the Interior, National Park Service, Office of Equal Opportunity, 1849 C St., NW, Room 1221, Washington, DC 20240; 202/208-7822; fax 202/219-2301.

Corrections

Lester Liebschutz pointed out to us that in the Fall 2006 *Currents*:

1) We stated that Karl Maeser died in 1901 and visited the Maeser School in 1902. But Maeser obviously would have made his visit before he left this world in 1901. Lotte Guertler also pointed out this error. (page 5)

2) We dated the photo of Dee's Drive-in as 1951. However, the picture has a 1959 Ford in it. (page 6)

3) The service station on page 6-7 couldn't be Goodyear Tire and Rubber, because Goodyear wouldn't put signs advertising Firestone, its competitor, in the window.

4) Marie Windsor was a Republic Studio contract actress and wouldn't pose under a United Artists banner. Actually, some sleuthing (or, more accurately, surfing) on our part reveals that Windsor *was* in several UA films; in the 1950s, for instance, she was in *The Killing*.

Thank you for your observations!

On the Importance of Local History:

"A history of the world narrowly conceived and poorly written may be very parochial, whereas the history of a town or country written with insight and imagination and a sense of the humanly significant may be universal. All history is inescapably local history in the sense it happened in a particular place at a particular time. Yet a musket fired at Concord bridge may be the shot heard round the world, or a word spoken at Gettysburg find itself addressed to the ages....

"The eddy is part of the larger current. The waters of history originate in a thousand remote and local springs, but they issue in the same great sea that is the story of mankind."

—William Mulder, USHS Fellow
(from an article in the *Utah Historical Quarterly*, January 1959)

WHO'S THAT?

The colorful James P. Beckwourth was said to have stood six feet tall and enjoyed wearing braids, buckskin, and gold chains. He dictated exciting stories—with himself as hero—to Thomas Bonner, who wrote *The Life and Adventures of James P. Beckwourth, Mountaineer, Scout, and Pioneer, and Chief of the Crow Nation of Indians.* The book may have some *really* tall tales, but historians have found that much of it is basically accurate.

Of Goats and Hypothetical Fences, continued from page 5

Fences have become a part of Utahns' mental landscapes. Arguments over property often revolve around differing convictions of how land and property should be defined and demarcated. Consider the late 19th-century cattle industry. By the 1870s many cattle ranchers across the arid American West—including Utah—had come to rely on an "open range" where they could graze their herds on public land for free, a practice greatly complicated by the homesteading of new farms in those same areas. As farmers fenced off homesteads they received from the federal government, cattle ranchers fought back by cutting the fences. In these cases, the fence had become a symbolic as well as a physical threat to their way of life, one that had to be destroyed.

Today we see similar trends. White vinyl fences erected to protect privacy in crowded communities become magnets for graffiti and neighborhood lawsuits. Barricades built to manage the flow of people across critical state lands—as in the case of the locked gate that protects the significant archeological treasures of central Utah's Range Creek—spark heated debates about who should be able to use public lands. In cases like these, the best way to resolve the issues they present may simply be to talk about them.

Would a conversation between Frank De Luca and Bountiful city officials have changed the course of history and kept goats out of the Utah Supreme Court? It's impossible to tell. But history, we should remind ourselves, originates in the choices people make. A choice that ends up influencing history could even be as small as whether or not to build a fence.

If you would like to learn more about the physical, cultural, and ideological fences we build, you are invited to see Between Fences*, a free exhibit brought to a town near you by the Utah Humanities Council and the Smithsonian Institution. See* ***www.utahhumanities.org*** *for exhibit schedule and locations, or call 801/359-9670.*

Brandon Johnson is the program officer for the Utah Humanities Council.

FENCES, PREHISTORIC STYLE

Native people across North America built many different types of fences, out of stone, sticks, brush, logs, and even adobe. Prehistoric people used fences for the same reasons we use fences today: to keep some things in and to keep other things out.

FENCES FOR PROTECTION

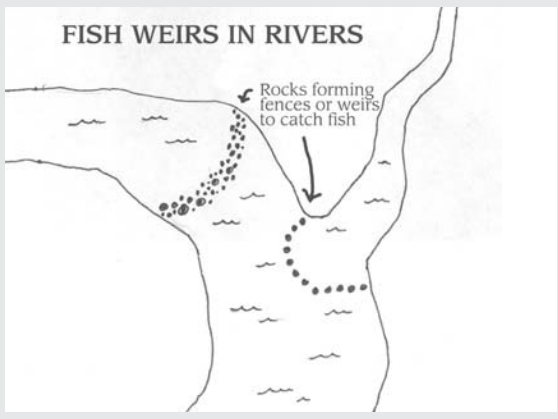
Just like now, prehistoric people in North America often fought wars with other groups. To better protect themselves, Native Americans sometimes built fences to protect their villages from their enemies. This is an example from the eastern United States.

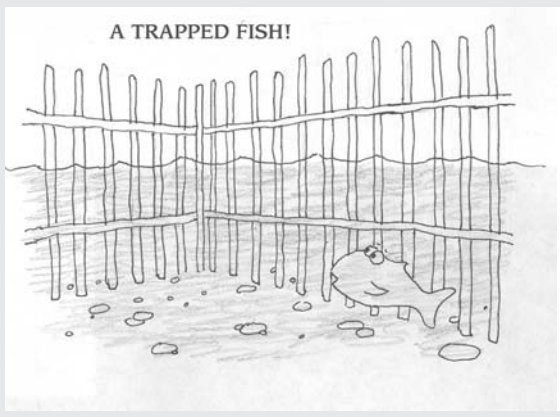
ANIMAL PENS

There is a famous archaeological site in Utah called "Turkey Pen Ruin." The site got its name from a jacal pen that may have been used to hold turkeys. (Jacal fences are made from upright sticks covered with mud.) The Anasazi culture domesticated the turkey around 800 A.D. for use as food. They also used the feathers to make blankets and robes. Turkey Pen Ruin is in Grand Gulch.

FISH FENCES OR FISH WEIRS

Native people used a type of fence known as a "weir" to catch fish. They placed these fish weirs in rivers in places where fish could be trapped within the fence. Once trapped, the fish were easier to catch. Fish weirs were made of rocks and sticks.



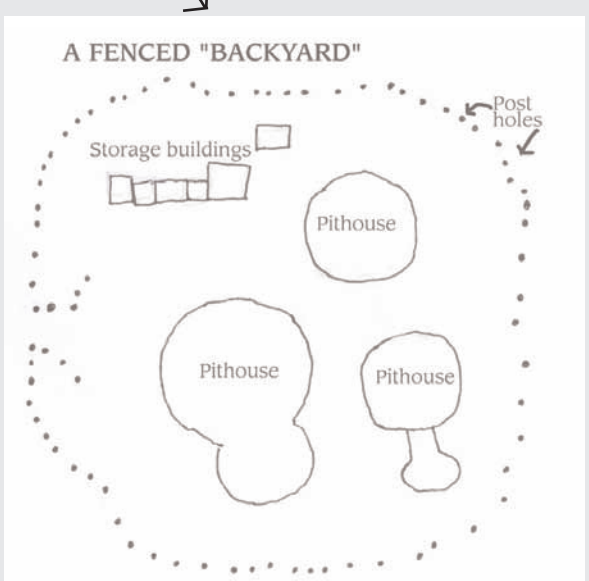


FENCES FOR KIDS

Why do you have a fence in your backyard? Well, prehistoric people sometimes built fences around their houses for the same reasons. At the Gilliland Site, a 1,000-year-old Anasazi habitation in southwestern Colorado, archaeologists found several pithouses and storage structures, like this.

The buildings were once surrounded by a fence made of vertical poles 6-8 inches in diameter and spaced 8-12 inches apart.* Can you see the gate or entrance?

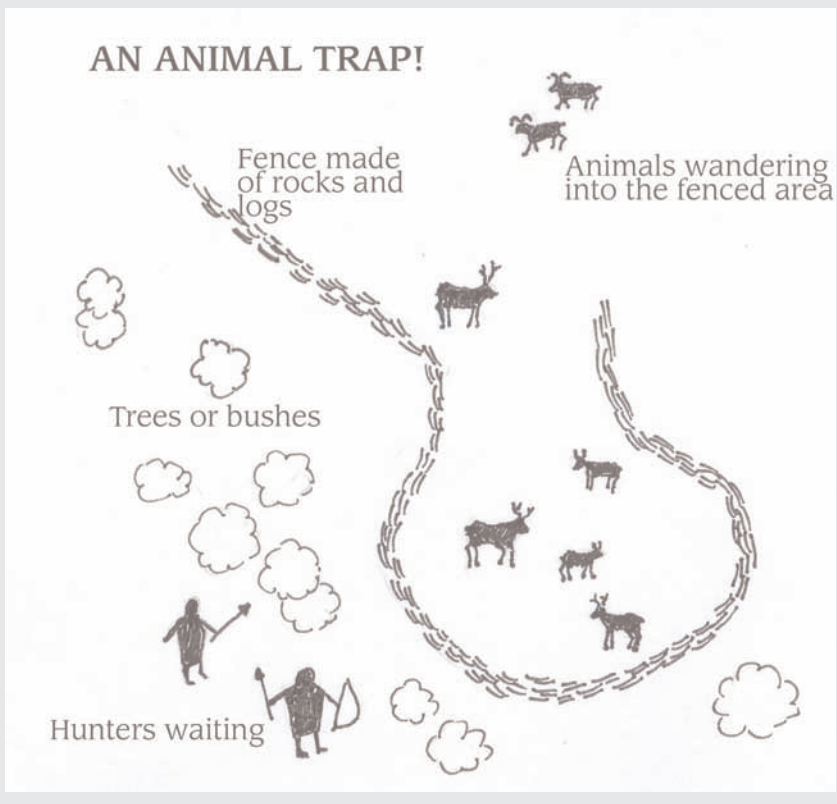
The upright poles were probably woven with smaller poles and branches to form the fence. The whole thing may have been plastered with mud or adobe as well. This fence would have worked well to keep animals both in and out of the site, and to keep children from wandering off.



*So if the poles aren't there anymore, how did archaeologists know about the fence? They recognized the old post holes when they found spots where the dirt was darker than the surrounding dirt. The dark color comes from what was left of the old poles rotting in the soil.

ANIMAL TRAPS

Prehistoric hunters used fences to trap many different types of animals, like antelope, bighorn sheep, and even bison. The hunters would build a fence close to natural grazing areas, then they would slowly herd the animals into the trap.



These are just some of the uses of fences during ancient times. People back then were just like people now, with the same needs, wants, and concerns. That fence that keeps your dog or little brother out of the street, or that keeps skunks out of your backyard, serves the same purpose now as fences did thousands of years ago.

JUMP iN

HISTORY FOR KIDS AND OTHER ADVENTURERS

PIT: Nitty-Gritty Encounters with the Past

by Jill A. Osborn

Passport in Time (PIT) is a volunteer archaeology and historic preservation program hosted by the USDA Forest Service. Since 1989, Forest Service archaeologists and historians have conducted more than 2,000 projects that engaged volunteers in everything from archaeological excavations, to restoration of historic structures, to sorting through collections and preparing them for curation. And that's just the tip of the iceberg.

Volunteers have helped restore rock art, stabilize adobe structures, survey for prehistoric sites in wilderness areas, restore fire lookout towers, scan historic photos, and catalog artifacts. There is something for everyone, whether you want to hike 10 miles a day or input data into a computer. What sets PIT apart from other public preservation programs is that volunteers are helping with the day-to-day responsibilities of an archaeologist or historian on public land.

These are not staged projects; they are the nitty-gritty—sometimes glamorous, sometimes not—activities of professionals. PIT volunteers have contributed 583 person-years, donating labor valued at more than $22 million. Most important, much of the work simply would not have gotten done without their help.

Find volunteer opportunities at passportintime.com

National Forests in Utah have hosted 125 PIT projects engaging thousands of volunteers. Some projects are ongoing preservation efforts, such as the Swett Ranch on the Ashley National Forest. At the turn of the 20th century, northeastern Utah was one of the last unspoiled and isolated places in the United States. This isolation attracted Butch Cassidy and and other outlaws. It also drew individuals like Oscar and Emma Swett, who wanted to own a farm and raise a family far from civilization. Oscar never used mechanized equipment on his ranch up—right up until he sold it in 1968. Since 1995, PIT crews have been conducting restoration work at Swett Ranch, near picturesque Red Canyon, in preparation for turning the Swett Ranch into an interpretive center for a lost way of life.

One of the very first PIT projects was an archaeological survey of a military encampment in Strawberry Valley on the Uinta National Forest. In August 1888, 700 infantry, cavalry, and artillery troops and officers from Forts Douglas, Bridger, and Duchesne gathered in Strawberry Valley for one of the first large-scale maneuvers in the West. Its importance was underlined by the presence of photographer C. W. Carter, whose record shows the precise location of the camp and its activities. Guided by his historical photos, PIT volunteers and archaeologists used metal detectors to locate the buried evidence of different areas of the camp. It was fun to note such differences as the beer bottles in the enlisted men's tent areas as opposed to the whiskey bottles from the officers' quarters! The recording of activities at the camp even inspired cavalry and infantry re-enactors from the Utah Civil War Association and the Army of the West (Second Cavalry), who helped interpret the history and current work at the camp to the many visitors to Strawberry Valley.

Above: *Volunteers work on a cabin at the Swett Ranch on Ashley National Forest.* **At left:** *Volunteers look for archaeological artifacts dating from 1888 in Strawberry Valley.*

PIT projects vary in length from 2 days to 2 weeks, or even longer in some cases. There is no registration fee, but volunteers must get themselves to the projects, and lodging is often at the volunteers' expense. Some projects involve backcountry camping, with volunteers responsible for their own food and gear. Others offer meals prepared by a "camp cook." Still others provide hookups for RVs, or volunteers may stay at local hotels.

To find out about current opportunities and to apply, log onto **passportintime.com**. Most summer PIT projects will begin showing up on the website in January and February, but some are listed earlier than that. Check the site often, as projects are added almost daily. If you have questions about PIT, go to the website or call 800/281-9176.

Jill A. Osborn is the national coordinator for Passport in Time.

BOOKMARKS

Anyone who has made even a modest study of the mid-19th-century Mormon pioneer treks and early settlement of Utah knows of the firsthand trail accounts of William Clayton and Thomas Bullock of the first company to reach the Salt Lake Valley. Their journals have been published and enjoyed by many over the years, and now we can thank Ronald O. Barney for editing and seeing published a lesser-known but no less important account in *The Mormon Vanguard Brigade of 1847: Norton Jacob's Record*, published last year by Utah State University Press. According to Barney, Norton Jacob, known until now by only a handful of historians, researchers, and descendants, "represents that visibly under-represented class of Saints whose calloused hands, sunburned necks, modest expectations, and quiet voices are too frequently obscured and who have been, for the most part, relegated to a lack of importance inordinately disproportional to their significance to societal progress and cultural stability." Despite his status as one of the "common folk .... Jacob's record stands as a declaration for authentic history."

This is the important story of one of the "common folk."

Beginning in 1844, Norton Jacob meticulously kept a record of his life as a Mormon convert, the years in Nauvoo, the expulsion of the Mormons, and the trek west to the Great Basin; he was one of several "captains of ten" in the vanguard company that arrived in Utah in July 1847. He went on to record his experiences in settling and living in various parts of Utah, including Salt Lake Valley, Weber County, Midway, and the Sevier Valley.

I thoroughly enjoyed reading Norton Jacob's record of his life, (though I wish he had included more of his thoughts and feelings), thanks in no small part to Ron Barney's extensive, informative, and fascinating footnotes and annotations. In his own inimitable and expressive style, he masterfully fleshes out much of the detail of the historical context of the events Jacob is chronicling. One of the genuine privileges I have as a seller of books on Mormon history is knowing and being friends with many of our contemporary Utah and Mormon historians, Ron Barney being one. As I read his explanatory text, I hear in my mind his unique, soft-spoken voice as if he is personally narrating the story.

Even if you think you have already read enough about the first Mormon pioneer company and the settling and early history of Utah, you simply must read *The Mormon Vanguard Brigade of 1847.* Your knowledge and study will be incomplete until you do—and you'll miss a terrific reading experience.

Curt Bench is the owner of Benchmark Books, SLC.